

REASONS

Against REPEALING the
Occasional, and Test Acts,
And ADMITTING the
DISSENTERS
To PLACES of
Trust and Power.

OCCASION'D

By Reading the 6th Chap. of a
Pamphlet called, *The State-Anatomy of*
GREAT BRITAIN. K

To which is added,

An ANSWER to the most material
Arguments brought by the *Dissenters* and
their Friends for their Admission into
Offices.

The Second Edition.

L O N D O N:

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REASONS

Against Repealing the
Occasional, and Test Acts.

DEAR SIR,



BE pleased to accept of my hearty Thanks for the Pamphlets you were so kind to send me; I cannot return your Favour in the same manner, without writing one on purpose for you, which you will find, by the length of what follows, I have done: Meanly, I confess, without much Time or Thought employ'd upon the Subject; yet such as it is, I know your Goodness will excuse it. I desire you would look upon the whole, as what would drop from me in Conversation, had I an Opportunity to kiss your Hands at — which my present Indisposition will not permit.

I am pretty well pleased with the *State-Anatomy of Great Britain*. I cannot understand how the Tories will be able to reply to his Charge against them, which is no less true than severe. Yet the Vehemence and Rapidity of his Style discover a Man of a very warm Temper; and this State-Chirurgeon, in some Particulars at least, gives himself the Air of a mere Quack. I have no more Faith in his irrefragable Demonstration, than in the Catholicon, or universal Medicine of some of his Brother Doctors. I cannot by any means close with him in his Project of repealing the *Occasional and Test Acts*. If you remember, I long since hinted to you, that this was upon the Anvil, and as it is now probable it will be attempted by some Favourers of the dissenting Party, give me leave to shoot my Bolt against them.

You know I have hitherto been in no great Pain for the Church: Imaginary Dangers give me no Disturbance, nor am I easily moved with popular Noise and Clamour. But when such Projects as these are on Foot, out of the regard I have to Decency, Order, and good Sense; I cannot forbear looking with some little Jealousy upon the Dissenters, who seem in so peculiar a manner to be the happy Minions of this Author.

This *Doctor irrefragabilis* begins his Demonstration, or Prescription (call it which you please) in a very magisterial Tone, Page 30. *Let the National Church, &c.* But I am not convinced that this Gentleman's *Fiat* will secure the National Church from the Invasions of the Dissenters, unless he can demonstrate also, that the Dissenting Preach-
ers

ers will divest themselves of their usual Ambition: That they will not cast a longing Eye after that Ecclesiastical Preheminence he mentions, which (as it is most apparent) where-ever they have been established, they are as fond of as any Priests whatsoever, carry it to as high a Pitch, and execute their Decrees with as much Rigour. If I am rightly informed, Ecclesiastical Tyranny is as compleat in our neighbouring *Kirk* of *Scotland*, as in those slavish Regions on the other side of the *Alps*. He must demonstrate also, that these self-denying Preachers will not be glad of a seasonable Opportunity to creep into the Dignities (tho' perhaps under some other Denominations) as well as the Immunities and Possessions of the National Clergy. As human Nature is still the same, and as it is notorious that our neighbouring *Kirkmen* have effected this already: As it is well known that these meek and humble Preachers had ingross'd all Power and Profit Ecclesiastical into their own Hands, even in our own Country, during the late unhappy Troubles; how can we rely upon his whimsical Security of an *irrevocable Law* to make them all Helots or Slaves if they attempt it? Or what Law can be irrevocable, when the Dissenters, by those very means he proposes, will have a Power to revoke it? For by being equally admitted into all Places of Trust and Profit, and in almost all respects upon a Par with the National Church, they will have an Opportunity to promote their Interest, augment their Numbers, persuade the Fools, and buy off the Knaves of our Communion, till at last they grow too big for Punishment. How easy then will it be for this Author to make so formidable a Body Helots or Slaves? I am well assured it will be much more easy for the Dissenters to break through all

all his cobweb Laws, and overturn all his impo-
rent Schemes.

I cannot but think it will be allowed me, that it is
as necessary to secure the Establish'd Church against
the Encroachments of the Dissenters, as to secure
the Dissenters against the Persecutions of the Esta-
blish'd Church: If this is granted, I cannot help
inferring that the *Occasional* and *Test Acts* ought
to be as sacred and inviolable as the Act of *Tolera-
tion*; because every good Churchman (and of such
I know this Parliament is composed) ought to be
as solicitous at least for the Security of his own
Religion, as for that of his Dissenting Neighbours.

It is reasonable, and I very heartily agree with
this Author; that *Protestant Dissenters* of all Deno-
minations, should worship God according to their
Consciences, with all imaginable Freedom: And as
this is all they can with Modesty ask, so we good
Churchmen should be too complaisant (you see I
give it the mildest Epithet) should we for their
sakes, who are already as easy as they ought to wish,
give into any Projects that might possibly weaken
the Security of the Establish'd Church.

I shall take the Liberty to affirm, that the exclu-
ding *Dissenters* from Places of Trust in the Govern-
ment, has been the standing Opinion of the *Whigs*,
as well as the *TORIES*. In a Conference between
the two Houses about the *Occasional Bill*, the Lord
Hallifax (no inconsiderable Manager for the Peers)
speaks thus:

GENTLEMEN,

"The main Design of this Bill is to secure the Church of England. In this the Lords do perfectly agree with you. Both sides of the House joyn in it with equal Zeal. And the main Point being the excluding of all Persons from Employments of Trust, who joyn themselves to any other Bodies for religious Worship, The Lords do agree with you intirely likewise in this. And again, the Lords look upon the fixing Qualifications for Places of Trust to be a Thing so intirely lodg'd with the Legislature, that without giving any Reason for it, upon any Apprehension of Danger, (how remote soever) every Government may put such Rules, Restraints and Conditions on All who serve in any Place of Trust, as they shall see Cause for." In that very House of Commons which prosecuted Dr. Sacheverel, one Humphreys, a Nonconformist Minister, address'd to them a Paper containing Reasons for abolishing the Test Act, and admitting the Dissenters into a Share of the Government: But even this very House of Commons express'd their Resentments against this insolent Proposal, and order'd his Paper to be burnt by the Hands of the Common Hangman.

These Instances, I conceive, are sufficient to prove, that not many Years past, it was the unanimous Opinion of the whole Representative of the Nation, of all the Members of the Church, both Whigs and Tories, that the Dissenters ought to be excluded from Places. I must own I cannot discover how they have since merited a greater Share in our Favour, or what should induce us to alter our Sentiments. If indeed you will believe their own extravagant

vant Boasts, they alone are the Support of the present Establishment. The Members of the Church of *England* are all either declared Enemies, or insignificant Cyphers. I shall not pretend to weigh Mens Merits in a Balance, but am very well satisfied the *Dissenters* would in all regards appear light enough. We of the Church, I hope, understand ourselves too well to trumpet our own Praises. And I shall beg leave to tell these very meritorious *Saints*, these Confessors and Martyrs for the Government, that their Sufferings have been abundantly recompensed, and that the most loyal, most deserving of them all, have only done their Duty.

But their Boasts are not more ridiculous than their Menaces are insolent. In many of the little Papers they have published upon this Occasion, they threaten their *Whig-Friends* in the House with the severest Marks of their Displeasure. They accuse them with want of Honour, with breach of their Promises, and, in fine, tell them very plainly, that if they will not repeal those Laws which are a Bar to their Preferments, they will desert such ungrateful Persons, and join with the *Tories* at the next Elections; which, being interpreted, is, that if their *Whig-Friends*, which are now in Power, will not admit them into a Share of the beneficial Places, they, *honest Men*, will do the best they can to overturn both them and the Government.

I know, Sir, you will be under some Surprise, to find, that the boasted Loyalty of these Pillars of the State, is dwindled into mere Self-Interest and fordid Gain. I want

I want Faith to believe that any Minister of State will make an Attempt so ridiculous as to copy after King *James*, by repealing the *Test-Act*, which must make them odious to the People. For they will find that the boasted Numbers and Power of the *Dissenters* will be very little able to support them. It must shrink into a mere Shadow, when oppos'd to the Bulk of the Nation.

The *Dissenters* themselves must in the end be effectually ruined by it. For since they will grasp at more than is their Due, the opposite Party, who will undoubtedly have their Turn to be a Majority, will very naturally withdraw the Concessions they have already made, as from Men that know no Moderation, and cannot be content to be happy, without being great. And how can they who have invaded the *Test-Act* complain, if they should hereafter lose the *Toleration*, of which by their ambitious Designs they have render'd themselves unworthy? I cannot but be convinc'd that this must be the Consequence of their giving new Jealousies to the Establish'd Church: And that every Attempt of this kind is not only in the highest degree ungrateful, but intirely subversive of their own Interest. I am confident every unprejudiced Man amongst them, who has no self-interested Views, must agree with me, that nothing can become them so well as to sit still, and enjoy with thankful Hearts that ample *Toleration* which the good Nature of their Fellow-Subjects has given them.

By the Act of Settlement it is provided, that
 whoever hereafter shall come to this Crown, shall
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join in Communion with the Church of *England*, as by Law established. With what Modesty then can the *Dissenters* ask to be free from a Restraint to which the King himself is subject? Shall they be releas'd from these legal Fetters, (as they term them) and the King himself, for whom they express so great a Zeal, remain bound? May we not with greater Reason conclude, when these Laws are repealed in favour of the *Dissenters*, that it will be but common Decency to repeal that Clause in the Act of Settlement? And will the Church be safe, should we hereafter have a King who will not join in her Communion? The Legislature were not of that Opinion when the Act of Settlement was pass'd, nor I hope ever will. The many weighty Reasons for laying this Restraint upon the King, who is the Fountain of all Offices and Honours, will certainly hold good, if applied to those Persons who derive the Offices and Honours from him: At least will differ as to *magis* and *minus* only. In both Cases the Wisdom of the Nation thought these Precautions necessary for the Security of the Church, which has run no less Hazards in times past from Dissenting Brethren, than from Popish Princes. It is true, there is a wide Difference as to the State, between *Dissenters* and *Papists*: These are declared Enemies, the other zealous Friends. But are they not both Enemies to the Established Church? Turn over (*Sir*) our Histories, and find me one Instance, if you can, where the *Dissenters* let slip any one Opportunity to use the Church despihtfully, when they had it in their Power. On the contrary, so irreconcilable their Hatred, that you will evidently discover They had once solemnly sworn to extirpate and destroy her. Their ill Designs and our Fears are of equal

equal Date, which the aspiring Temper that now appears amongst them, will by no means allay. It is in vain therefore they plead that they have equal Abilities to serve the Government with the Members of the Church, for so also have the *Papists*. However, it would better become these *meek Saints* to let other Men praise them, and not their own Lips. The World indeed is every Day convinc'd of their vast Capacity to govern; but this happens unluckily to be a little beside the Question; for we do not except against them for want of Capacity, but on the contrary conclude, the greater their Abilities, the more they are to be feared.

The most malicious of our Enemies cannot find out a more effectual Way to make the Government unpopular, than the repealing these Laws, which are the Bulwark of the Establish'd Church: The very Sound of whose Name can raise a Zeal in the Multitude little less than Distraction. You, Sir, who convers'd among the People during the late Rebellion, that you might do the Government all the good Offices you were able, can tell the mighty Influence of the word *Church*. It is plain that Calumny of the Danger of the Church, had taken deep Root: It was by this alone that the Enemies of the Government gain'd upon the People, and raised that Ferment against the *Dissenters*, the fore-runner of the late Rebellion. You, Sir, and many other honest Gentlemen, labour'd with the utmost Application to wipe off that Dirt cast in so plentiful manner upon the King and his Friends. Upon these Occasions you have given repeated Assurances that the Church was safe; you have demonstrated that it was inconsistent with the Honour of the Govern-

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ment,

ment, and with all good Policy, to take any Step to the Prejudice of the Establish'd Church. You have ridiculed those Fears, as vain Chimæras, or shallow Artifices of Friends to the Pretender: The Justness of your Reasonings has prevailed, the People have been ashamed of their easy Credulity, have awak'd from those idle Dreams, and concluded with you, that nothing could effectually support the Church, but their firm Adherence to a wise, Protestant King. But how unfortunate are the Friends of the present Establishment? See at once, Sir, all this hopeful Fabrick falling to the Ground. The *Dissenters*, if they repeal these Acts, will triumph in their Success; their foolish Hopes will be contained within no Bounds, they will insult without Mercy the Converts you have made; and you, with all your honest Zeal, and the clearest Reason on your side, will be esteemed little less than a very weak Man, or a very false Deceiver. Thus, Sir, are you deliver'd up to Infamy and Reproach by those, who out of your Reputation pay the Debt they owe to their *Dissenting Voters*.

A Dissenter can by no means be said to be oppressed, because he is not admitted into Places of Trust and Power, since no Man has a natural Right to an Office; for that is owing solely to the Grace and Favour of the Prince. As the Members of the Establish'd Church seem to have the best Title to those Favours of their Prince, who is supreme Head of that Church; so it will be his Interest to employ Men of the same Principles in Religion, if he expects Secrecy, Dispatch, or any good Understanding in his Affairs. For however calm Mens Minds may be in other Countries, they are in too great a Ferment in *England*, and

we are too great Bigots on all sides, for a wise King to employ Men of different Persuasions. The Churchman (I am afraid) would look with Envy and Distrust upon the Promotion of a *Dissenter*, who, in his Opinion, can justly claim nothing more of his Prince than Indemnity and Protection. And would there not be some Ground for his Uneasiness, since the *Dissenter*, who is generally opinionative, insinuating, and ambitious, and if he is once made great, will aspire to be greater; and by the same Law that he is admitted into any Share of Power, is in a Possibility of the highest Promotions? And should the most sanguine of us all think the Church entirely out of Danger, were the *Dissenters* admitted into the Administration? In a Case that so nearly concerns us, let us provide even against Possibilities.

I cannot think the Body of the *Dissenters* are very uneasy at being excluded from Offices: It is the covetous and ambitious only that gape after Places; the pious Man will be content to serve God in his own way; Temporal Preferments are Trifles he will easily forego; an eager Desire to be great, and to make a Figure in the World, favours very little of Religion: And I cannot see of what great National Advantage it will be, to admit the very worst of the *Dissenters* into Place and Power.

The *Dissenters* will, for their own sakes, do all they can to support the present Establishment; their Hands, their Purses, (and that is all we want) will not fail of being ready, upon every Occasion, against the Pretender and his Adherents, because they must know, that their being even but Neuters in this Quarrel, is to them immediate Ruin. Where
their

their own Preservation is so nearly concerned, it is ridiculous to suspect their Zeal. Let us therefore make use of their Assistance to do us Good, but let us be careful we do not put it into their Power to do us Harm. We live now as Brethren, but the Time may come when they may dispute our Birth-right, and struggle with us for Superiority. The *Dissenters*, like two very useful, but unruly Elements, are the best Servants, but the very worst Masters.

The Toleration is indeed the Glory of the Church of *England*, because in this she raises herself to the highest Pitch of *Christianity*; she blesses them, who would persecute her. But as she knows they want not the Will, she would act the part of a Lunatick, or an Idiot, should she tamely give them the Power.

I must confess I cannot see how the repealing these Acts will greatly advantage the Generality of *Dissenters*, whose Genius seems most inclined to Trade, and for which they are much better qualified, than for Places at Court. His Majesty, if he has not already, may soon have, with a little tolerable Conduct in his Ministry, many hearty Subjects of the Church of *England* to fill the more inferior Posts. There remains nothing now, but to reconcile the deluded Populace to the best King that ever reign'd; a Task one would imagine no way difficult to a wise, steady, and uncorrupt Administration. But on the contrary, the very Attempt to repeal these Acts will be attended with the worst Consequences to the present Establishment. How many were terrified into Tory-measures by that ridiculous Cry of the DAN-
GER

GER OF THE CHURCH? Many of whom were very well-meaning Men, and have since had the Grace to acknowledge their Errors; are perfectly recover'd from that ridiculous Fright, and are now as hearty Subjects as any in the King's Dominions. But all these, and many others who are just coming over, and want only an Excuse for their past Follies, when an Attempt shall be made to repeal those Acts, will immediately relapse, and the shaking Fit will seize them once more with redoubled Violence. But are we assured this Infection will creep no farther? Will not such an Attempt shock many hearty Advocates for the Government? Gentlemen who serve their King and Country upon Principles of Conscience and Honour, without any servile Dependence upon Ministers of State, or Expectation of any other Reward than the Satisfaction of having done their Duty. And who, I will take the Liberty to say, are the best and most reputable Friends to the present happy Establishment.

If this Author gives us these bold Strokes as his own private Opinion and secret Wish only, he might have saved himself the Trouble: For I am very well satisfied, that the Gentlemen now at the Helm understand the State of the Nation too well to follow his Advice. But if he has the Insolence to divulge these things, as Schemes already agreed upon by the leading Men in the Government, he deserves little less than the Pillory for so vile a Reflection.

Upon the whole; I am as fully persuaded, as ever I was of any thing, that an Endeavour at this time to repeal the *Occasional* and *Test-Acts*,
will

will give a mighty Handle to the disaffected,
 Breath to the clamorous, plausible Reasons to
 those who are now reduced to the last Dregs of
 Nonsense and Absurdity, and will in the end prove
 both a needless and dangerous Experiment.

I am,

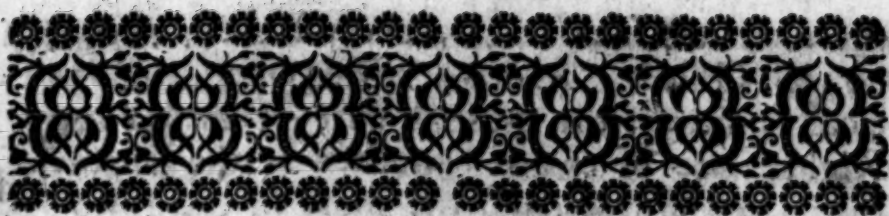
Dear Sir,

Yours most sincerely, &c.

Feb. 10th, 1716.



THE



The Second

LETTER.

DEAR SIR,



OUR Zeal for the true Interest of our gracious King, and for the true *Protestant Religion*, as profess'd in the Church of *England*, will readily excuse my giving you the Trouble of a second Letter. I have had the Honour of your Approbation of the former; if I can be so fortunate in this, I shall very little regard the Censures of those whose Interest it is to condemn it. I shall endeavour to answer the most material Reasons given by the *Dissenters* and their Advocates for their Admission into Places. What I find in the Bishop of *Bangor's* Answer to Dr. *Snape*, and to the Representation of the *Committee*, ought in Justice to be first consider'd.

"Men ought not to be deprived of their Natural Rights;"

A Natural Right of Civil Offices seems to me a very wild Notion. In a mere State of Nature
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there was no such Right, because there were then no such Offices. And when Men enter'd into political Societies, the greatest part of their Natural Rights were of course deposited in the Hands of their Civil Governours, the more effectually to enable them to answer the Ends of Society, and protect the Properties, and Persons of their Subjects: Of which Number this Right (if it may, tho' improperly, be called Natural) must be presum'd to be one. For Men once incorporated into Civil Society, to pretend a Natural Right to carve for themselves, and assume what Offices and Employments they think fit, is indeed to subvert that Society, and return again into a State of Nature and Confusion. It must therefore be left to the Civil Governour to appoint subordinate Officers; for without this Right he cannot govern. He is undoubtedly to judge of the Qualifications of the several Candidates for an Office: And he cannot in any thing more evidently abuse the great Trust reposed in him, than by conferring Offices on those Men, whose Principles or Practices have been found destructive to the Community. The *Dissenters* therefore may thank their past Practices, if they are not, in this Particular, upon an equal Foot with the rest of their Fellow-Subjects. They have justly render'd themselves suspected both to Church and State; and ought to think they are kindly used, if enjoying in common all the other Benefits of Society, they are restrained only from the Power of doing Mischief. It does not become Men in their Circumstances to insult the Lenity of the Government, and to claim a Natural Right inconsistent with the common Safety, to which all Rights of what kind soever must give place. This claim of a Natural Right to Offices would make a
 very

very ridiculous Figure in *Westminster-Hall*. They would there soon convince a Dissenting Pretender, that he had the same Natural Right to a Man's Estate, as to his Office; and that no Person here in *England* has any other Right to an Office, than by the Favour of the Prince, under the Direction of the Law.

“ It is equally reasonable to incapacitate Dissenters
 “ from exercising any honest Trade, as to inca-
 “ pacitate them from exercising Offices of State.

To which I am almost ashamed to give any Answer at all: I shall only therefore observe, that *William Penn*, a Privy Counsellor and Minister of State, may possibly appear a more dangerous Enemy to the Church, than the said *William Penn*, if confin'd to a Bulk in *Fleet-Street*, or even if strutting with more Grandeur behind a Counter in *Cheapside*. The naked Truth is, Dissenting Tradesmen are, and may be useful, but Dissenting Statesmen must be dangerous.

“ It is equally reasonable to admit Dissenters into
 “ Offices of State, as to make use of their As-
 “ sistance in a critical Juncture, when the Soci-
 “ ety must even be undone without it.

I blush to give an Answer to this likewise: I shall therefore only observe, that Cases of Necessity have been of great Use to his Lordship of *Bangor*, and us other honest Whigs, upon very important Occasions; but that it is not very logical in us to infer what may be done in Cases of no Necessity, from what must be done in Cases of Necessity.

Every one of us would think it unreasonable to be
 "excluded Places, were it his own Case.

To do as we would be done by, is a very excellent
 Rule ; but Self-Love makes it a little difficult in
 the Practice. For as a merry Bard observes,

————— No Man turns
 The Point upon his own Concerns.

It must also be observed, that however true this
 Rule may be in a moral, yet it does not always
 hold in a political Sense : It is indeed the Founda-
 tion of Justice and Charity between Man and
 Man ; but in political Cases there is a third Par-
 ty concerned, I mean the P U B L I C K, to which
 all private Considerations must submit. Publick
 Offices are a publick Trust ; and it may be reason-
 able for me to exclude some People from Offices,
 tho' I would not be excluded my self, because the
 publick Good may necessarily require it. And this
 is certainly much more justifiable, where the true
 Cause of such Exclusion arises from the Party him-
 self who is excluded. This I take to be the Case
 of the *Dissenters*, who, if they may seem to be
 hardly used in this Particular, ought to thank
 themselves ; but can neither with Reason complain
 of the Unkindness of private Persons, or of the
 publick Justice. However, for once, I will make
 the Case my own, and suppose my self a *Dissenter* :
 And in these Circumstances cannot think it very
 absurd to reason thus : I have already a full Liber-
 ty to worship God in my own Way ; this was
 formerly the utmost of our Demands : A Place
 may gratify my Avarice or Ambition, but neither
 make

make me a happier Man, or better Christian: The Variableness of human Affairs, the uncertain Tenure of a Place, the In's and Out's I have observed of late, give me no very advantageous Idea of a Place-Monger: It is a frail Felicity, and not worth my seeking: As the Primitive Christians are the best Patterns a good Man can follow, so I am verily persuaded, had they been happy in such an ample Indulgence as we now enjoy, they would not have set their Hearts so much upon this World, as to give Jealousies to those about them, by attempting to wrest out of their Hands the Places and Preferments of the State: Could they have escaped the Bar, they would never have aspir'd to the Bench: but would have been content to have left the Reins of Government in the Hands even of their Heathen Magistrates: While the Church of England is uppermost I am secure of its Indulgence; but should any one Sect of the *Dissenters*, by being admitted into Places, in time gain an Establishment, if I should not happen to be of that Sect, and if I may judge of the present by the past, I have great reason to apprehend the utmost Severity of Persecution: Many thousands of his Majesty's good Subjects, both Churchmen and Dissenters, neither have, nor desire Places; why should I distinguish my self from the common Herd, and by my Pride and Sufficiency make my self ridiculous? It is true I am excluded from some beneficial Places; but by this I escape many others both troublesome and expensive: I am content therefore with my own Lot; I submit to the Judgment of my Superiors, and will readily sacrifice my own little private Interest to the publick Peace and Safety. I can-

not conceive such Sentiments as these would at all
mis-become an honest and conscientious Dissenter.

*"The Test-Act ought to be repealed; because by it the
holiest Institution of our Religion, the most sacred
thing in the World, is debased into a political
Tool, and Engine of State."*

I leave it to the Divines to determine whether
this Act deserves this severe Charge; as I leave it
to the World to judge whether this Earnestness of
the Dissenters to repeal it, be out of Zeal for the
Honour of that holy Institution, or whether the
true Motive be not their own dear Self-Interest?
The repealing that part of the Act will give me
no great Uneasiness, provided an effectual Method
be found out to answer clearly the same End, and
exclude the Dissenters from Offices and Power. I
must own, I was in some hope of a substantial E-
quivalent for the Test-Act, since his Lordship assures
us in his Answer to Dr. Snape, p. 47. *That other
Tests might be thought on agreeable to Christianity and
Humanity, which might be a truer Security to the Es-
tablished Church than the present is.* But when I read
his Lordship's Answer to the Committee of Convoca-
tion, p. 193. where he informs us that every Security
which debars Men from their Civil Rights, is an unjust
and false Security; I plainly discover'd what sort of
Equivalent we were to expect. For these Civil
Rights are the same, which his Lordship in another
Place calls Natural Rights, viz. *The Rights of the
Dissenters to Civil Offices, tho' excluded by the Civil
Power.* This Notion of a Civil Right to an Office,
directly in Opposition to the Civil Authority, seems
to me another Paradox, which I must own I can-
not easily comprehend. And what Security that can
be

be to the Church, which admits *Dissenters* into Place and Power; and puts them into a Capacity to destroy it, is to me equally unintelligible. I despair therefore of any fair Equivalent for the *Test-Act*: And I hope the Wisdom of our Legislators will permit it to continue as it now stands; and not suffer themselves and the Nation they represent, to be deceived with any treacherous, delusive Equivalents.

I am the more encouraged to hope this, because this very Parliament, in the Act for the farther Security of his Majesty's Person and Government, *Anno 1. Georgij*, p. 328. in Affirmance of the *Test-Act* continue to oblige all Persons in Office to receive the Sacrament according to the Usage of the Church of *England*. As I cannot therefore suppose they will so soon destroy the Work of their own Hands, so I may have leave to presume they will not think themselves treated with any great Decency, when they are thus charged with making the holiest Institution of our Religion, the most sacred thing in the World, a political Tool, and Engine of State.

Thus far the Right Reverend Bishop: Of whose Writings you know, *Sir*, I have been a sedulous Reader. And in many Passages of those very Writings I have learn'd to pay no manner of Regard to the Authority of great Names. I hope therefore his Lordship will excuse me, if I cannot submit to such weak and frivolous Reasons in a Case not very becoming his sacred Character.

I shall now, *Sir*, trouble you with some short Remarks upon a late Pamphlet, which is esteem'd so

so considerable by the *Dissenters*, that it has appeared already in a second Edition. The Title of it is, "*An equal Capacity in the Subjects of Great-Britain for Civil Employments, the best Security of the Government.*"

To prove this equal Capacity to be the best Security to the Government, he gives us these four Reasons.

" 1. *It adds to the Power of the Crown,*

" 2. *It secures the Established Church.*

" 3. *It would reconcile and bring in many of the Dissenters.*

" 4. *The Acts made to the contrary, have never been the Produce of Mature Deliberation, but of Party Zeal.*

" First, *It adds to the Power of the Crown.*

To support this Proposition he reasons thus :
 " That it would add to the Power of the Crown, and
 " strengthen the Constitution, it is humbly presumed your
 " Lordships (for you must know, Sir, this Pamphlet was writ for the Edification of certain Prelates)
 " will allow ; because such Power and such Strength is
 " always in proportion to the Number who support it.
 " All such Acts therefore which divide a part of the
 " Community of their Share in such Support by Disqualifications are equally prejudicial to the withdrawing
 " so many from the Community, or diminishing the whole
 " by so many as are under these Disqualifications.

Upon

Upon which I shall venture to make the following Observations. First, That adding to the Power of the Crown, and strengthening the Constitution, are quite different Things; because adding to the Power of the Crown may, and often does, weaken the Constitution. As our Constitution is a mix'd or limited Monarchy, adding to the Power of the Crown may alter the Balance, and tend directly to subvert it. Secondly, That tho' the Power and Strength of the Crown may be supposed in proportion to the Number of those who support it, yet it does not from thence necessarily follow, that those Numbers should all be capable of Offices; because a Subject who is incapable of Offices, may yet have his Share in the Support of the Crown. Thirdly, That Acts which disqualify Men for Offices, are not equally prejudicial to the withdrawing so many from the Community, because there is a wide Difference between excluding Men from Offices, and excluding them from being Members of the Community. He who is no Officer is as much a Member of the Community as he who is; neither does it diminish the whole, because some part are not Officers.

He next proceeds to inform us, "*That there are great Complaints from the Lieutenancy of the Tower-Hamlets, and divers other Places, that they cannot officer their Companies by reason of Parliamentary Disqualifications.*" In fine, he would have us understand that the present Officers of the Militia are as defective in their Loyalty as in their military Skill; and that the *Dissenters*, out of their publick Zeal for their Country, and for the Honour of those useful Bands of domestick *Janizaries*, will graciously supply those Defects, and furnish us with

Cæsars and Alexanders from the Meeting-House. But it seems their Assistance is no less wanted in a Civil, than in a Military Capacity. The Common-Council of the City of London invoke their Aid. "*Many Wards cannot find the Number it is*" "*their Privilege to be represented by, that are qualified*" "*for such a Trust, by their natural and acquired Endowments.*" For my part, I shall not pretend to state the natural and acquired Endowments of a Common-Council-Man, but I may venture to say, that we our selves should be void of all Endowments, both natural and acquired, if we should permit these worthy Loyalists to carry once more the Regalia of the City to a Conventicle. But this Author goes on, and assures us, "*That great*" "*Grievances arise in the Commission of the Peace by*" "*reason of the Disqualifications. Many Places in the*" "*Country have not Persons fit and skilful to act in such*" "*an Office.*" In short, that the Bench will not be decently filled without admitting the *Dissenters*; and that the Toleration is not perfect, till they are allowed to wrest the Law, as they do the Gospel. But to be a little more serious with this Pamphleteer. I desire he would consider that this Supposition, upon which all these Reasonings are founded, is by no means true. That the Government is not reduced to such Necessity for faithful Officers either Civil or Military: That such an Insinuation is a vile Calumny, and is, in effect, nothing less than calling three Parts in four of the Gentlemen of *England* perjur'd Villains: That he does no great Honour to the Government, by reducing its Friends into so narrow a Compass: That if it were thus deserted (which is apparently false in Fact) yet applying to the *Dissenters*, and putting Weapons into their Hands, would not be the proper Method of curing

cutting this Evil: That it is the Interest of any Government to reign in the Affections of the People: That nothing can be so disagreeable to the Bulk of the Nation, as to see the *Dissenters* at the Head of Affairs: That ever since the Church and Monarchy, which they destroy'd, have been happily restored, every successive Reign has carried on the publick Affairs without their Help: That it will be very difficult to persuade the Members of the Church, that their Assistance is more necessary in this Reign than any other; or that they will now in good Earnest support what they so lately overturn'd: That giving the Established Church any Cause for new Jealousies, will necessarily create Factions, and Animosities, and may be attended with the worst Consequences: And lastly, That nothing can be properly said to strengthen any Government, which, to oblige a few, will give a lasting Uneasiness to the Body of the People.

Secondly, *It adds to the Security of the Church.*

This is at first Sight so gross a Paradox, that I should not have troubled you with it here, had not the Author before-mentioned brav'd the World with it, and with a peculiar Confidence affirm'd, that his Reasonings upon this Head amount, in a true and proper Sense, to a Demonstration. After having with great Accuracy (as he imagines) explained to those learned Prelates the true Meaning of the Word *Church*, he farther proceeds to instruct their Lordships in a Doctrine which must certainly appear very new and surprizing. Be pleased to take it in his own Words. "This Understanding then, is only to offer it with all Humility to your Lordships, that the Church will be render'd much more

“ secure by every thing that is an Addition to the Power
 “ of the Crown ; because upon such an Establishment, it
 “ is so interwoven and made a part of the Civil Consti-
 “ tution, that one cannot subsist but by the other : And
 “ that therefore the Security or Danger of the Church
 “ will always be, as is the Security or Danger of the State,
 “ because they are inseparable. And he afterwards
 adds, “ In a true, therefore, and proper Sense it will
 “ amount even to Demonstration, that every Addition to
 “ the Power of the Crown, must be an Addition to the
 “ Security of the Church.” Upon all which I shall
 observe,

First, That notwithstanding his Nicety about
 the Term CHURCH, he is pleased to use the
 Words Crown and Civil Constitution in the same
 Sense; tho’, without the Help of Second-sight, it is
 easy to discover the Difference. Secondly, That
 not having proved under his first Head, that a Ca-
 pacity in the Dissenters for Civil Employments does
 add to the Power of the Crown, this Foundation
 failing, his Super-structure must of Course fall to
 the Ground. Thirdly, I must deny that the Church
 is so interwoven with the Civil Constitution, that
 one cannot subsist but by the other: For before
 the Church was incorporated with the State, or
 Civil Constitution, it did for many Ages subsist; and
 if deserted and thrown off by the State, it may a-
 gain subsist; as it actually did in Queen Mary’s
 Reign, and in Cromwell’s Usurpation, tho’ perse-
 cuted by the State. I must add also, that there is
 in such Cases Authority enough left in the Church
 to prescribe such Rules and Orders as are necessa-
 ry to its Being. Fourthly, If the Church be (as
 he expresses it) so interwoven with the Civil Con-
 stitution, it is by consequence the Duty of the
 Civil

Civil Constitution to protect and defend it. From whence I shall beg leave to infer, that the Civil Constitution should by no means admit of a Repeal of those Laws which are the Fences and Barriers of the Church against its worst Enemies. Fifthly, That this Maxim with which he is so much delighted, is so far from being true, that an Addition to the Crown may often diminish the Security of the Church. Was not the Doctrine of *Passive Obedience* an Addition to the Power of the Crown? But did not this very Doctrine in the Reign before the *Revolution* endanger both Church and State? Repealing the several Limitations in the Act of Settlement, or even making the Prince absolute, must certainly add to the Power of the Crown, but will it in any Sense add to the Security of the Church? He must therefore permit me to believe, that any Excess of Power in the Crown will be equally dangerous to Church and State. Nothing can be more entertaining than to see a Dissenter so zealous for the Prerogative, and Men that are upon Record for Antimonarchical and Republican Principles, value themselves upon the highest Flights of Tory-Loyalty.

I cannot here omit taking some Notice of what he calls a memorable and ever to be lamented Instance, of the Union of the Church with the State, in the unhappy Reign of King Charles I. One would imagine the Dissenters should not be very fond of mentioning that Reign upon this Occasion. "But (says he) as the Crown shook, the Church trembled, till at last they both fell into the same Grave." Had he been so kind to have inform'd us who were the Grave-Diggers, it had saved me some Trouble, and had been an effectual Answer to his whole Book.

But

But he goes on, "And for that desirable End, i. e.
 the Security of the Church, the Nation has not only
 the Security and Assurance imaginable from the
 Nature of the Things, and the very Genius and Tex-
 ture of the Constitution, but from the repeated most
 gracious Promises from the Throne." I know not
 indeed what the Genius of our Constitution may
 do; but the Nature of Things at present does
 not afford us a very pleasing Prospect of Security
 to the Church. We pay (as it is our Duty) all possible
 Deference to His Majesty's most gra-
 cious Promises; but must the Church for this rea-
 son depart from its legal Securities? His Majesty
 has also graciously promised He will defend our
 Liberties: We are perfectly satisfied he will. But
 must we therefore repeal Magna Charta? Since we
 are upon this Head of the Security of the Church,
 it may not be improper to hear the whole Body
 of the Dissenters themselves in their humble Suppli-
 cation to Her late Majesty in relation to the Bill to
 prevent Schism. Printed for A. Bell, 1714. p. 28;
 29. Whose kind Concessions may possibly give some
 Light into this. "Even these People (say they) who
 " we are reproached with serving, and for adhering to
 " whom in Civil Affairs, we have been misrepresented
 " to Your Majesty, have on all occasions assisted our E-
 " nemies to take from us all Power of making our selves
 " considerable in Civil Affairs, by entirely disabling us
 " to appear in publick Matters, removing us from all the
 " Advantages of Magistracy in Towns, or Offices in the
 " County, whereby we might be capable by our Numbers
 " to give any Weight on one side, or on the other. In
 " doing which, however, they have (tho' perhaps against
 " their Will) done us this Favour, that being so entire-
 " ly under their Foot, with respect to Power, the Charge
 " of being dangerous either to Church or State can never
 " more

"more be brought against us." From which Passage it is very natural to infer: First, If serving those People, (i.e. the Whigs,) is here called by the whole Body of the Dissenters a Misrepresentation and Reproach, they would do well to consider, how sincere a part they have acted by their Whig-friends. Secondly, If the said Whigs assisted their Enemies in raking from them all Power of making themselves considerable in Civil Affairs, by entirely disabling, &c. those very Whigs, I hope, will remember, since the Case is not in the least alter'd, and since the same good Reasons remain in full Force, to act consistently with themselves. Thirdly, If being under Foot, with respect to Power, is a good Reason why the Charge of being dangerous either to Church or State cannot be brought against them; do not the whole Body of the Dissenters seem to allow, that if they were not under Foot, with respect to Power, the Charge of being dangerous to Church or State might be brought against them? As the Whigs therefore have done them the Favour to acquit them from this odious Charge, I hope they will always continue in the same good Disposition to their Old friends. For as the Toleration is a Right no good natur'd Christian will ever deny; so such unreasonable Demands of Place, Power, and Authority from Persons so justly suspected, is a Favour no good Churchman will ever grant.

"Thirdly, It would reconcile and bring in many of
"the Dissenters.

As this Author has now dropp'd all Pretence to Argument, and is content to swell the remaining Pages of his Book with hypocritical Complements,

plements, wit-less Raillery, and mis-applied History, I shall trouble you, Sir, with some few short Remarks only upon the choicest Flowers in this his wonderful Performance. "*Lenity and Humanity* (says he) "*are certainly the best Methods of making* "*Profelytes.* And again, *the Established Church never* "*got Ground by any Oppressions or Unkindnesses what-* "*soever over those not in her Communion.*" This may be all very true; but with what Face can it be applied to the Point in Hand? How can that Church be charg'd with want of Lenity and Humanity, who so freely tolerates her weak Brethren, and reserves only that Power to her self, which she knows the *Dissenters* would turn against her? Is Indulgence Unkindness? Is Self-Defence Persecution? If they are now treated hardly, when will they allow they are kindly used? Where will their Demands end? What Limits will they fix to their restless Importunity? A Connivance was once all they ask'd. In a Toleration they were as happy as they could wish. Now they grasp at Place and Power, and to deny them this new Demand of Civil Preferments, is the utmost Stretch of Severity. But will they ask no more? Will they sit down content when they have gained this Point? Will they not cast a longing Eye after some other Emoluments, which have formerly yielded a very plentiful Harvest to their Fore-Fathers? Thus, Sir, like sturdy Beggars, they grow insolent, if we deny; and if we grant, each new Concession is an Encouragement to ask more. They gain Ground upon the Good-nature and Easiness of their Church Friends, and have now the Modesty to persuade us to disarm our selves, and trust our valuable Blessings in their Hands. This Author, with his Demonstrations, can easily convince us
that

that they will renounce what they covet, that they will support what they hate.

In the next Page he makes a very awkward Excuse for his Friends in the Rebellion of Forty One, "*The Mischiefs* (says he) *which ensued, how grievous soever, are rather to be deem'd the Effects of Resentment than Principle.*" Not of Principle? Read, Sir, their Sermons, and their several publick Acts in those Times, where they justify their Proceedings before God and Man. But is their Resentment so terrible? Could nothing satisfy it in those Days till it ended in a Tragedy, which no History can parallel? And shall the Church neglect to guard herself now against their future Vengeance? Believe me, Sir, when they are once invested with Place and Power, they will never want Matter for Resentment; but to give a Loose to it in such horrid Instances, is by no means a Proof of very Christian Principles. When we shall sensibly feel such Effects of their Vengeance, it will be a poor Consolation to the Sufferers, that their Principles are less wicked than their Actions.

In the following Page he has the Confidence to boast of the Firmness of the Dissenters in the Reign of the late King James, "*to the true Interest of their Country, and that they generously fell in with all proper Measures for preserving the Church.* And he hopes "*we will remember it with the utmost Gratitude.*" We do indeed remember it; but one would imagine this Author thought our Memories very short, or that we could not read: But we know very well who were caress'd in that Reign, who were the Tools of Popery, and who were the Favourites of that Court, when the Church was forsaken by these

her pretended Friends, insulted and triumphed over by her Enemies, and lay disconsolate and forlorn under the Frowns of her Sovereign. Be pleased, Sir, to hear an Historian, who was never thought a Friend to Persecution: "They, *i.e.* the *Dissenters*, "were not content with a silent Acceptance of this "Liberty, but were drawn in to make Insults of "Joy for it, and presented Addresses of Thanks, so "flattering, and so fulsome, that some of them "were thought offensive to the very Ears of the "King himself. *Compleat Hist. of Eng. p. 465.*

"Fourthly, *The Acts for Disqualifications have*
 "never been the Produce of mature Deliberati-
 "on, but of Party-Zeal.

Under this Head, Sir, you might very justly expect to find some Observations upon the Time when those Acts were made; upon the Persons who promoted their passing; upon the true Design and Intent of the Law-givers, and the Extent and Consequences of the Laws themselves. But not one word of all this. Our Author is pleased to fly from his Text, and puts us off only with his usual Railing, and some few general Reflections. As therefore there is nothing proved, you will not require I should give any Answer.

I cannot forbear mentioning one happy Discovery he has made, that the surest Expedient to prevent the fatal Consequences of a Standing Army, is admitting the *Dissenters* into Civil Employments, which will be entirely useless, if his Majesty shall commit the Defence of his Kingdoms to their Zeal and Capacity. "For they (it seems) are the only loyal, the only able Men: "As they alone are sur-
 "nish'd

“*nis’d with natural and acquir’d Endowments: They are the better half of the Kingdom: The greatest part of his Majesty’s Subjects.*” Were they unbound, releas’d from these legal Fetters, not only the Church, but his Majesty’s Throne, should be founded on a Rock.

It is very merry in the *Dissenters* and their Friends, to inform us of their great Numbers, their Influence, and their Abilities, and to plead these as Reasons why we should trust them in Offices, which are certainly very good ones why we should not. Their Name, it seems, is Legion; they are a great and numerous Body; and they make only this one modest Request, that the Members of the Church would arm them with Power. It is worth our while to observe how dextrously they can shift the Scene, and appear considerable, or very inconsiderable, as it serves their present Turn. This Author, who has charitably given his Advice to several Right Reverend Prelates, how they should behave themselves when this Affair comes before their House, is pleased to call the Dissenters, “*a great Part of his Majesty’s Subjects, half the Subjects of the Kingdom;*” with many other pompous Expressions to recommend his Friends, and place them in the best Light. But when they appeared as humble Supplicants to her late Majesty in the Affair of the *Schism Bill*, in what different Figure do they represent themselves? “*We are (say they) not separated from, but promiscuously scattered among all your Majesty’s Subjects, and in all Parts of your Dominions we have no publick Heads, publick Stock, or publick Strength, nor do we ever seek any, but are entirely naked and defenceless, disconcerted, divided from one another, and too much uneasy with one another.*”

“ *The Scandal of so much as thinking our selves powerful,*
 “ *much less of being so in reality, will not lie against us,*
 “ *even our Enemies themselves being Judges. Vid.*
 Humb. Supplicat. before cited, &c.

’Tis now, Sir, high time to relieve you from this Author: Your Good-nature (I know) will pardon me, for the Persecution you have suffered. Had not this Piece been thought of some Moment, not only by the *Dissenters* themselves, but by others, who, I am sure, ought to know better, I had not troubled you or my self with a Book, which carries in the very Title-page so many palpable Absurdities. I must only now beg your Patience, while I consider two or three Arguments on that side, which I have met with in their Pamphlets, or in common Conversation.

“ *They who are equally serviceable to any Govern-*
 “ *ment, should be equally intitled to the Favours*
 “ *of it.*

This cannot be true of those, who by their Professions or Practices have forfeited their Rights to those Favours. It is with a very ill Grace they can make any new Demands of Power, who, in the Memory of many now living, over-turned both Church and State. To ask it, is something more than a modest Request; to grant it, an unpardonable Folly.

“ *The Test-Act, by obliging Men to receive the Sa-*
 “ *crament as a Qualification for an Office, na-*
 “ *turally tends to make Men Hypocrites,*

It must here be observed, that neither the *Ma-*
kers of that Act, nor the Act it self, nor the Per-
 son

son who administers the Sacrament to an hypocritical Receiver, are the efficient Cause of his Hypocrisy; but that must be look'd for in another Place, viz. in the vicious Disposition of the Receiver. It were easie to shew that other Acts of Religion may give an accidental Occasion of sinning to a Person of evil Inclinations. But to stick more closely to this Point of Hypocrisy, let us suppose it a Rule (as it is in some Parishes) that none of the Poor shall receive the Benefit of the Sacramental Charity, but those who actually receive the Sacrament at that time, (*I wish this may escape the Censure of adding temporal Sanctions to Christ's Laws.*) Let us then suppose, that some of the poor People have no other View in receiving the Sacrament, but to get the Money. Shall we say that the Minister who prescribes this pious Rule in his Church, is the efficient Cause of the Hypocrisy of those Persons? Will any of their Guilt stick upon him? Does not this Rule more naturally tend to create true Piety than Hypocrisy? And if it should accidentally, in some Instances, be the unhappy Occasion of the last, must the Use of this good Rule be laid aside, because some wicked Persons to whom it was applied abused it? May not this pious Incentive to so holy a Duty, be a Means to create a better Disposition in those Minds which before were little affected with Religion? May not the Horror of that Guilt which must necessarily arise in the Mind of an hypocritical Receiver, bring him in time to a more serious Temper? May not that solemn Occasion revive in him a Sense of his Duty, and make him who before was an Hypocrite, for the time to come sincerely religious? But be that as it will, nothing can be more evident than that the Guilt of his Sin is to be imputed to himself alone.

“ When

“ *When the Disaffection of so many in the Church is*
 “ *so very apparent, it is unreasonable to deprive*
 “ *the Government of the Assistance of the Dissen-*
 “ *ters, its best Friends.*

I beg Leave *à pari* to reason thus. The Disaffection of many of our own Countrymen is very apparent: It is equally plain, that many Foreigners among us are very good Friends to the present Establishment, and the Government may some time or other want their Assistance; must we therefore repeal the Clause in the Act of Settlement that excludes them from Offices? I hope we are not yet ripe for this, though the Inference is equally good in both Cases. We ought certainly to have at least the same Care for our Religious, as for our Civil Rights. Our Zeal for the Government will by no means excuse our making a Sacrifice of the Church, nor will our excess of Loyalty atone for our want of Religion. The Government is not wholly deprived of the Assistance of the *Dissenters*, because they are excluded from Offices; they have still Liberty to support it with their Purse, and arm in its Defence when it shall be in Danger: The Question is about the COMMAND only. We are indeed jealous of their Power, but shall gratefully receive their Assistance; and shall never be angry with any laudable Zeal they shew for the present happy Establishment: Yet we cannot believe that there is so great a Dearth of loyal Churchmen, but that there may be enough found to fill all vacant Places. I may possibly allow that some Churchmen are disaffected to the Government; but I must deny with all my Might that the *Dissenters* are its best Friends. I have not yet forgot the seasonable Loyalty of so many of my
 Lords

Lords the Bishops, and that well-tim'd Declaration, which so effectually reconciled the Affections of the common People. Neither will it be very improper to remember here, that the Deputy-Lieutenants, Justices, and all other Officers who served his Majesty faithfully in their several Stations, at their own Expence in that critical Juncture, were every one of them Members of the Establish'd Church. They expose the Weakness of the Government who suppose it cannot subsist without the *Dissenters* being in Offices. A Rebellion prosperously defeated, has never yet fail'd of strengthening the Interest of the Conqueror; of gaining Converts to his Party, and lessening the Number of his Enemies. We must not therefore presume that his Majesty's Friends are decreased since the Rebellion: And I will take the Liberty to say, that popular Schemes must daily augment them. So that we have no reason to doubt but such Multitudes of loyal Churchmen will be ready to support the Government under any Exigency, as will render them *useless* whom we know to be *dangerous*. The *Dissenters* (I hope) will pardon me this Expression, since I borrowed it from their Fore-fathers; and cannot think it an improper Caution here to that *Noble House*, who were no longer admitted to be Peers, when these State-Aspirers were dignified with Offices, and enrich'd with Preferments.

To conclude. If admitting the *Dissenters* into Military Employments will be a Nursery to breed up *Arctons* and *Cromwells*: If the only Improvement that can be made to the Miseries of a Standing Army, is to have that Army composed of *Dissenting Officers*: If a *Dissenting Justice* will be as odious to the common People, and as troublesome

to all about him as a Committee-Man: If their being admitted into the Magistracy, will add a Weight to their Errors, and if the true Secret of this Attempt (let them pretend what they will) is to model Corporations, to augment their Numbers, to strengthen their Interest, and by these means to gain a Majority of their own Creatures in the *House of Commons*, which may hereafter, as effectually as heretofore, submit both the Church and Crown to their Mercy; I will leave it to you, or any impartial Man to judge, whether we ought not to be very well advised, and very secure of their good Faith and Sincerity, before we admit so great an Alteration in our Constitution, and throw up those Fences which the Wisdom of our Fathers thought so necessary, both against our Popish, and Dissenting Adversaries, since we and our Posterity may repent too late of any inconsiderate Easiness in an Affair of this Moment. And now (Sir) I hope you will believe me, when I assure you, that I neither wrote this, or my former Letter, out of any personal Prejudice to the *Dissenters*, whose just and reasonable Claims I shall never oppose; but out of that sincere Regard which every good *Briton* ought to express to the true and lasting Interest of his King, to the Peace and Quiet of his Country, and to the Security of that Religion, whose Doctrines the *Dissenters* themselves approve, and whose Discipline comes the nearest of any to the Primitive Times.

I am, Sir, &c.

Jan. 2d. 1717-8.

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